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CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'P,-THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X.

GARDINER, MAINE, FRIDAY, SEPT. 17, 1830.

NEW SERIES, VOL. IV .- NO. 38.

PUBLISHED EVERY FRIDAY BY SHELDON & DICKMAN. WILLIAM A. DREW,-Editor.

THE PROADER.

A SERMON.
Delivered in Hingham, at the Installation
of Rev. Joseph P. Atkinson.

BY THOMAS WHITTEMORE.

Text. "It is enough for the disciple that he be as his Master." - Matthew x. 25. These words were a part of an address, delivered by Jesus Christ to his apostles, on the event of his sending them out to announce the near approach of the kingdom of heaven. At the commencement of the chapter, we read, "Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother ; James the son of Zebedee, and John his brother; Philip, and Bartholomew: Thomas, and Matthew the publican ; James, the son of Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not in the way of the Gentiles, and into any city of the Samaritans enter ve not. But go rather to the lost sheep of he house of Israel. And as ye go, preach saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise me dead, cast out devils : freely ye have received, freely give."-Matt. x. 2-8.

Jesus directed these apostles to regulate their conduct by the circumstances in ith midst of wolves, they must be "wise as serpents and harmless as doves." He kindly forewarned them of the persecutions they must suffer, and told them that they would be hated of all nations for his name's sake. This they might expect .--The servant was not above his Lord; and the master of the house was called Beelbub, how much more might the houseold expect to be so called. To inspire hem with confidence in God, he assures hem, that as not even a sparrow falls to seven the very hairs of their heads were numbered in his sight, they need not fear,

office as the religious teacher of this socie- the LE of the new or the air - consider to him, he took pose, therefore, on this occasion to dis- not enter into the kingdom of heaven."

viis by Beelzebub, the prince of devils," let under their assertion against their of their assertion against their of their assertion has been depth to the serving the transfer of their assertion against their of their assertion has been depth to the serving the transfer of their assertion against their of their assertion their own different from this was the doctrine of the transfer of their assertion against their of their formation in the transfer of their formation in the total depth and the proposition. He then the advanced the proposition in the total department of the proposition. He then the sent of the proposition in the proof of it. How did he prove it?— this was the proposition. He then the sent of the provention in the proposition in the province of the provin

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ent, ers; mo-

south wind blew, they said there would be

Jesus spake in parables to the people. This was his constant habit; a habit so closely followed, that it is said, "without a parable spake he not unto them." And why did Jesus speak in parables, but that he might, by the use of familiar illustrations, bring down truth to the meanest comprehension. The parables of Christ were fables, invented most probably at the moment, for the purpose of plainness, and of giving interest and force to his instructions.* It is worthy of remark also that the instructions of Jesus frequently sprang out of the occasion; and that his images were drawn from familiar and present objects. No person can take this circumstance into proper consideration, without believing that he must have been a highly interesting as well as instructive preacher. Let me show what I mean by a few instances. When Nichodemus came to Jesus by night, he observed that "men love darkness rather than light, because their deeds were evil." At Jacob's well in Samaria, having asked drink of a Samaritan woman, he goes on to represent his doctrine under the image of "living water," and adds whospever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." When he was besought to cat, he said, "my meat and my drink is to do the which they should be placed. Like sheep It was probably seed time, when he said, will of my Father, and to finish his work." "say ye not it is four months, and then cometh the harvest. And then in allusion to the ripe state of the people for improvement he added, "Lift up your eyes and look on the fields, for they are white already to harvest." When he saw Peter and Andrew casting a net into the sea, he said, Follow me, and I will make you fishers of men." He was in a ship, teaching the multitudes upon the shore, when he represcatted the gospel by "a net that was cast even hesitate? Shall we attempt to make into the sea." Not far from the mount of improvement on the manner in which Je- As though the loss of friends were not suf- is enough for the disciple that he be as his master." he ground without God's permission, and beatitudes stood the city of Bethulia, on a very eminent and conspicuous mountain. enough for the disciple that he be as his must pervert the very religion designed to To this Jesus may have directed his disfar they were of unre value than many ciples when he said, "a city that is set on sparrows. He appears to have compre- a hill cannot be hid." It has been further ended their whole duty in the injunction supposed, that he might have observed trait in his preaching. He represented be like himself. This was enough. husbandmen enriching the soil with that ey need aspire after nothing higher or material, when he told his disciples they reater than this. "It is enough for the were "the salt of the earth." Perhaps he isciple that he be as his master." referred to present objects, when he said, We have assembled to install into his "behold the fowls of the air"—"consider referred to present objects, when he said,

as commenced to preach the kingdom of occasion to say, "Whosoever shall not remg more is necessary, for "it is enough for of them, and said, "except ye be converting the disciple that he be as his master." I ed, and become like little children, ye shall your Father who is in heaven, give that they will burn their meeting houses or the characteristics.

y the striking traits in the public labors our Lord Jesus Christ. In the words from that which now prevails. It is a lathe text Jesus had particular reference mentable fact, that in too many instances, the public labors of the apostles. He the preaching of the present age, is cold, as about to send them out into the world; formal and uninteresting. People go to their future well being. "I say unto you," dhe wished to propose to them some sleep under it; they are not interested at said he, take no thought for your life, attern which they might imitate with all; much less instructed. That method what ye shall eat, or what ye shall drink; their conformity to him, in their characters | christian hearers, "it is enough for the dis-

arbitrary, having no reference to the good attributed a character to God which it toiled not, neither did spin, were arrayed them but their good, and he was willing to men; but were founded in reason, and would not be safe for men to imitate .- in superior glory to that of Solomon. And in the well being of those who were called They have represented Jehovah as burnin making the application, Jesus said, "if as he keeps up the excitement, he mainon to obey them. He reasoned with his ing with wrath towards his own children, God so clothe the grass of the field, which tains his standing, and robs the people of versaries, and thus showed the fallacy as being filled with indignation towards to-day is and to-morrow is cast into the their money. Now what more is necessa-

moral law in heaven, according to their doubt and without anxiety. view. "If ye love them," said Christ, do not even the publicans the same?"-Did not Jesus here teach the people, that if they would be like God, they must rise higher than this, and render love in return great aim of the christian clergy of the pocrisy and dissimulation, and rebuked them for hatred, and good in return for evil?

On how little of the divinity of the presand clothe it with all proper dignity. But are different degrees of morality. render evil in return for good is highly virtue; but to render good for evil, blessing for cursing, is truly Godlike. This is the

This kind of preaching, viz. the love of God to sinners, is made the subject of sus instructed mankind? No. "It is ficiently painful, the self-styled men of God master.

3. Jesus constantly inculcated the strongest confidence in God. This was a leading as stronger than the love and kindness of of the Most High, he referred to the willchildren the blessings they craved. "What man is there of you, whom if his son ask bread, will be give him a stone? Or if he ask gifts unto your children, how much more good things to them that ask him?"-Matt.

vii. 7--11. How kindly, on the same occasion, did Jesus endeavor to remove from the minds of the people all anxious thought about would sustain this life with food, and clothe

To render love in return for love, Jesus | object Jesus had in stating them. What sus Christ. You have seen, that one great heat. "Ye can discern the face of the showed was the lowest kind of virtue. - was this object? It was, (for it could be object of his preaching was to inspire men sky," said Jesus, "but how is it that ye do The publicans and sinners of old acted none other) to inspire confidence in God, with confidence in God, and to convince on that principle; and yet this is as high as a being of kindness, who regarded his them that they need not indulge in fearful as many preachers now raise the divine creatures with favor in whom they might broading over the future. The true sermorality. To render love for love is the safely trust their future welfare, without vant of Jesus Christ will bid people take

> present age, to make the people distrust the in the most pointed manner. goodness of God? What is the burden of ent age, do you see the image of the doc- their preaching but "the wrath of God," trine of Jesus impressed. How little we "hell torments," "eternal burnings," "un-hear of the love of heaves, manifested to pardonable sins," and such like? I do not Is not this the prevailing theology? The definable but tremendous evil in future. divines who inculcate it, flatter themselves Follow these clergy to the bed of sickness. is needed, they pursue the same object. fidence in her Maker's goodness is firm. versalists (for they alone preach in this she will be damned forever. O my God! ample of Christ before us, shall we alter of death, at funerals, the same means are

> > give comfort to men, and inflict a deeper

wound.

And for what, after all, are these hypocrites thus busily engaged in tormenting master." I have endeavored to display the love and kindness of God towards man, mankind? For this reason, and no other, to sustain their unrighteous influence in Jesus Christ. Let me advise you, thereman towards his own offspring. When he society. They know very well, that the fore, to make your preaching interesting, wished to encourage men to ask blessings moment people are free from the fear of and to use any means to illustrate truth, misery in the future world, there is an end and send it home to the conscienand latey comess openry, and it we once us enhances, mul'ne'is king to the evil and convince people there is no hell in the future world, they will burn their meeting render good for evil, blessing for cursing, haty acceptably to G d, and profitably to he shell not enter therein;" and he also a fish, will be give him a serpent? If ye houses, desert their clergy, and abandon thus be perfect, as their Father in Heaven is perfect. Exhort them to place any more is necessary for the shell not enter therein; and he also a fish, will be give him a serpent? If ye houses, desert their clergy, and abandon thus be perfect, as their Father in Heaven is perfect. Exhort them to place abandon religion; but the influence of the than you do; let them turn and ask you clergy, so far as it is founded on hypocri- how it happened that God, being their ency and craft, would in that case, have an emy, should send them so loving a minisend; and nothing is necessary to bring (er? You will manifest that modesty which about that consummation, but to convince becomes your years; yet when you see mankind that they are sufe in the hands of spiritual wickedness in high places rebuke God. This subject may be illustrated, it, expose it. Call hypocrisy, hypocrisy; Suppose a stranger should appear in this and wickedness, wickedness, wherever town, and announce to the people they you see them. Use no circumlecution; reat safety and equal profit. To be like of teaching which excites interest, and nor yet for your body, what ye shall put be were all about to be visited with a most but call things by their proper names, lest on." He then reasons with them. more particularly of a minister of the gospel. The precepts of the New Testament tions—which is addressed to the common than raiment?"

The affirmative to this says that he knows that what he says is the process of the New Testament tions—which is addressed to the common than raiment?"

The affirmative to this says that he knows that what he says is the process of the New Testament to be visited with a most to be visited with a mo every where inculcate this. When the people, and takes hold of their hearts and question is implied in the manner of sta-Saviour foresaw the persecutions to which consciences, is not fashionable; and we ting it. God has given them their life and disease raged; and he declares it to be your Bible. You will there find the sentihis followers would be exposed, he saw also that the great cause thereof would be the theatre as listen to it. But, my part; why then should they doubt, that he list is the consciences, is not insmonante; and we ting it. Good has given them their heatre and their bodies, without any anxiety on their bodies, which is a supplied to the body of th that it is already approaching you borders master." their conformity to lim, in their characters and their doctrines; and to prevent them being induced thereby to swerve from being induced thereby to swerve from their duty, he made the highest print of their excellence to consist in their likestonian bearers, which is neglect the example of Jesus Christ. Let christian ministers do their duty, and leave the consequences to him who gave this precept.

1. The first striking trait in the public labours of Jesus Christ, was this: he precept.

2. Jesus made the divine character the processed of any means to interest his heavers, and concey bruth to their minds.

He constantly addressed the reason of his manner of teaching will suffice their conformation of his manner of teaching will suffice their conformation.

Are professed disciples now like their minds are strictly the consequences of the manner of teaching will suffice their conformation. Allowing the inhabitants are struck in the favor and providence of God. Still pursuing this part would effect any beneficial alteration. Which of you by taking thought can add their their duty, and leave the conformation to the "Gowls of the air," which and that its victims are fast falling in the character the this body with raiment? He directed their suite folion, and clothe disconting the would sustain this life with food, and clothe disconting the would sustain this life with food, and clothed their sad their food, and clothed their sad their duty, and leave the consequences of the air," which and that its victims are fast falling in the character which be detered their sequences and that it is already approaching you bedress and that its victims are fast falling in the character which be desired their such that it is already approaching you be desired their such that it is already approaching the middle of their flows.

In the first three as his he followed sustain this life with food, and clothe disciple the with the consequence of Jesus Christ. Let this body with raiment? He directed their such the with the consequence of his hearers, a fact which a brief examination of his minner of teaching will sufficiently evince. He gave the reasons of his precepts. His commands were not which of you by taking thought can add one cubit unto his stature? And why, he inquired, should they take thought for his precepts. His commands were not what is the reason? Because they have "spend and be spent" for them. As long ry to put an end to this deception, and destroy the imposter's influence, than to construct the imposter's influence, the imposter's i of their objections to him. When the character of the work of his own hands. They speak oven, shall be not much more clothe you? It is by Beelzebub, the prince of devils,"

God, as though there could be any justice. To day is and to-morrow is cast into the oven, shall be not much more clothe you? It is to put an end to this deception, and deviled by the work of his own hands. They speak oven, shall be not much more clothe you? It is to put an end to this deception, and deviled by the work of his own hands. They speak oven, shall be not much more clothe you? It is to put an end to this deception, and deviled by the work of his own hands. They speak oven, shall be not much more clothe you? It is put an end to this deception, and deviled by the work of his own hands. They speak oven, shall be not much more clothe you? It is put an end to this deception, and deviled by the work of his own hands. They speak oven, shall be not much more clothe you? It is to put an end to this deception, and deviled by the work of his own hands. They speak oven, shall be not much more clothe you? It is to put an end to this deception, and deviled by the work of his own hands. They speak oven, shall be not much more clothe you? It is to put an end to this deception, and deviled by the work of his own hands. They speak oven, shall be not much more clothe you? It is to put an end to this deception, and deviled by the work of his own hands. They speak oven, shall be not much more clothe you? It is to put an end to this deception, and deviled by the work of his own hands. They speak oven, shall be not much more clothe you? It is to put an end to the work of his own hands. They speak oven, shall be not much more clothe you? It is to put an end to the work of his oven, shall be not much more clothe you? It is to put an end to this deception, and deviled by the work of his oven, shall be not much more clothe you? It is to put an end to the work of his oven hands.

no anxious thought for the future, he will view. "If ye love them," said Christ, My friends, I am now come to the most say, "sufficient unto the day is the evil disagreeable part of my subject; and I thereof." This is enough for him to say, would gladly pass over it, could I per- for "it is enough for the disciple that he be

He told the Pharisees, the religious people of that age, that they were hypocrites. (See Matt. vi. and xxiii.) He told them the motives why they gave alms-prayed us in all our ignorance and depravity.—
hesitate to say again, that the great object fasted—and payed tythes, viz. that they
The common doctrine is, God will love of their preaching is to make men believe might be seen of men. He told them that
they are in danger of what God they burthened other people with service you, if you will love him; he will be good they are in danger—in danger of what God they burthened other people with service to you, if you yourselves will first be good. will do unto them—in danger of some until you would not do themselves—that they loved to be called Rabbi, Rabbi-that they shut up the kingdom of heaven, though he that they thus exalt the character of God, Here, above all places where consolation never accused them of shutting up the kingdom of hell--that they compassed sea they are egregiously wrong. If the rule See that young woman, amiable beyond and land for no other purpose but to make laid down by Jesus Christ be correct, they excelling. In health, peace, sat enthorned proselytes—he told them, in reference to debase it, and bring it to a level with the upon her brow-joy attended her where their hypocrisy, that they made clean the character of publicans and sinners. There ever she went, and took possession of eve- outside of the cup and of the platter, while To ry one in her presence. But the destroy- the within was full of extortion and exer has come. She is conscious of her dis- cess; and referring to the sepulchres of wicked; to render good for good is low solution; and her mind is serene, and con- the Jews, which were kept constantly white, that the Jews might avoid them by See the man of God, as he calls himself, night as well as day, and not become unessential glory of the divine character; approach that sacred scene. In hourse clean, he said, "ye are like whited sepuland to be perfect, men must conform to this standard.

and hollow tones he inquires, ' are you chres, which indeed appear beautiful outprepared to die?" "Have you made your ward; but are within full of dead men's peace with God?" Here serenity and bones, and all uncleanness." Hypocrisy conscious innocence are denounced as car- never was exposed more fearlessly and great complaint in the present age. Uni- nal security; and she is told to repent, or effectually than it was done by our Lord. Such preaching now is very unfashionamanner) are accused of teaching a dan- is this a minister of Jesus Christ? See ble, and by some thought to be harsh and gerous and licentious sentiment, because despair flash from that eye; hear the out-uncharitable. It is suggested frequently they say that the unchangeable God loves breaking moan; see the palpitation of the that we ought to change our mode of ophis enemies, and "is kind to the evil and torn heart, and the tears chasing each oth-unthankful." My brethren, with the exof Jesus Christ, and we will gladly change; our course in this respect? or shall we adopted to break up the strong confidence but while we entertain our present opin-

Let me say a few words to the candidate, by way of applying this discourse.

My Brother, be assured that "it is enough for the disciple that he be as his the striking traits in the public labors of unthankful; and urge them from this to them to believe that God loves them more

cate knowledge, and this he did through any means by which it might be made interesting and intelligible. Perhaps the following remarks of Adam Clarke may be regarded as worthy of attention:— 'But it is not intimated that our Lord spoke to the Jews in parables, that they might not understand; the very reverse, I think, is plainly intended. It was to lead them by a familiar and appropriate mode of instruction, into the knowledge of God, and the interests of their souls. I speak to them, said he, in parables, i. e. natural representations of spiritual truths: that said he, seeing the miracles which I have wrought, they see not, i. c. the end for which I have wrought them. And hearing my doctrine they hear not, so

TERINTELLIGENCER.

-"And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, SEPT. 17.

Y. C. AND O. ASSOCIATION.

The meeting of the York, Cumberland and Oxford Association in Westbrook last week was one of unusual interest and pleasure. The weather, indeed, was very unfavorable, the two days previous and the first day of the meeting being rainy, and consequently many people were prevented from attending on the occasion. The number of delegates and ministers present was small. Still the house of worship was comfertably filled with intelligent congregations, and throughout the session the spirit of equality, of union and brotherly love prevailed. We have seldom enjoyed so good an Association as that in Westbrook.

On the morning of the first day, the new Chapel, recently erected by the Universalist Society in Westbrook, was solemnly dedicated to the worship of God. Br. Reese delivered a Sermon on this occasion. We did not arrive in season to be present at the dedication; but we understand the house was quite well filled, and the discourse was an able and interesting one. The house is a neat, commodious edifice, built in the gothic style, and finished with much neatness and beauty. We do not recollect when we have been more favorably struck with the neatness and convenience of the interior of a house of worship, than we were on entering this. Our brethren in Westbrook are certainly deserving much praise for their zeal, un-ion and patriotism, which they have manufested hith

Five Sermons were preached on the occasion. On Wednesday Brs. Reese and Botes preached; and on Thursday Brs. Murray, Drew and Brimblecom. By some mistake the public exercises at the sanctuary were not handed us with the Minutes, and consequently we are unable to present them in their full order, with the texts preached from, &c. From a printed slip, containing the order of exercises and an original Hymn, for the Dedication, we copy the following: DEDICATION HYMN----By W. I. REESE. Hallelujah Metre.

O Thou! whose perfect love Gives hope, and peace, and joy, Whose blessings from above Our souls and tongues employ; Thine is the song, and Thine the praise, And let our lays be sweet and strong.

The products of Thy hand, The wonders of Thy skill, Wide-spread thro' every land Exalt thy nature still; While boundless grace moves thy designs And man inclines to seek Thy face.

Thy statutes and Thy law Which bind our hearts in one, And kindred feelings draw To supplicate Thy throne, First mov'd the mind to raise to Thee A temple free for human kind.

While we This temple raise In honor of Thy cause; Accept it for Thy praise, And here dispense thy laws: Let every guest Thy precepts learn, Thy truth discern, and in Thee rest. Here may perfumes arise

From altars all Thy own, And mount the lofty skies Mementoes at Thy throne; And here shall age and youth unite, 6. Kide out, hit contorning word? Build up Thy righteous cause; Bring in the large reward,

And sin's eternal pause-From pole to pole, from east to west Immortal rest, to ev'ry soul.

1. An Anthem.

2. Introductory Prayer, by Br. W. I. Reese 3. Hymn

4. Reading select portions of Scripture, by Br. G

Bates.

6. Sermon, by Br. W. Reese, Ps. cl. 5. 7. Consecrating Prayer, by Br. B. B. Murray.

S. Anthem.

9. Benediction, by Br. W. I. Reese. The brethren in Westbrook received us with great

hospitality. Nothing that could be done, was spared to make the occasion a happy and comfortable one. May He who delights in a cheerful giver, reward them most abundantly for their acts of kindness and hospi-

We have seldom listened to so good music as was performed on the occasion. Several of the best singers from different religious congregations, came out (3 miles) from Portland, and uniting with the Westbrook choir, gratified the audience with excellent mu-

sic.
The Society in Westbrook have not yet settled a religious teacher. At present, by their invitation, Br. Brimblecom, is with them, laboring in word and doctrine. Br. B. is a gentleman of learning, talents and excellent examples; and we hope he may prove acceptable to them.

ABUSIVE MISREPRESENTATION.

In our last we published a communication of ou friend "N. C. F." of Lisbon, relative to a story said to have been in circulation in Minot, about a Universalist preacher having stated in a Sermon delivered in Poland that "if it were not for that infernal book, (the Bible,) Universalists would do well enough." We learn that our correspondent was in error as to the person, (Br. Reese,) charged by the story teller, and as to the place (Poland) where the Sermon was delivered. At the Convention in Westbrook last week, we saw several of the person's knowing to the facts, and we give them as follows: Rev. Mr. Peckhan of Gray, an orthodox Congregationalist, recently stated in ; public discourse, that a Universalist minister who preached not long before at Craig's Mills in Hebron, stated as above. As it was understood that Br. Murray of Norway was the person to whom he referred, the latter, on his way to Westbrook called on Mr. Peckhain and demanded of him whether he had stated as had been reported, and if so, whether he was the person to whom he alluded. Mr. P. admitted that he did allude to Br. Murray, but asserted that, at the time, he did not mention the story as a fact within his own knowledge, saying be "had recently been informed" to that effect. Br. M. says, he can prove that Mr. P. 'id mention it to his congregation as a fact, without e qualification which Mr. P. in conversation with

contended for. We should sooner believe Mr. M. we should Mr. P. At any tate, no doubt Mr. P. led to have the story believed-and this is to make him responsible. It is hardly necesay, the story is an absolute falsehood. The

following is what Br. M. did say; it is possible some earer might have misunderstood him

"But open the wide volume of cruel priestcraft, and read the sections of lamentable credulity and delusive enthusiasm also, and in that accursed history, you there may find it."

This is all, from which could be gathered the wicked story, that he denounced the Bible as an "infernal book," adding that were it not for that book Universalists would do well enough!

We understand the business is in a fair way for legal adjustment, and consequently we suspend farther remarks upon the subject at present.

"CHRISTIAN PREACHER."

We are gratified to find that our proposal to publish volume of Original Sermons in Monthly numbers, meets the cordial approbation of our friends and brethren wherever we have heard from them. Without any solicitation or even expectation on our part, the Y. C. and O. Association, being informed of our plan, took the subject up and, as will be seen in the Minutes, unanimously passed a resolution in favor of it, recommending it to our brethren in very favorable terms .--We ought to express our gratitude to the Council for the expression of its confidence in the humble individual who proposes to collect and publish the Sermons .-We suspect much of it must be attributed to personal friendship; but we shall certainly do our best to prove ourself worthy of their confidence. We intend to make it a useful work; and the price is so low that every one who is disposed to have a volume of good original discourses from our living ministers can afford to take it. The Editor hopes that the returns of subscribers names will be made to him as seasonably as possible. The Agents for the Intelligencer are authorized to receive subscriptions and return them to the Editor, and if any other individuals shall take an interest in the proposed work, we shall be happy to hear from them, and will feel under personal obligations to them and indeed to all who may aid in its circulation.

OLD COLONY ASSOCIATION.

The annual session of the Old Colony Association of Universalists was held, for the present year, in Hanson, Mass. on the 1st inst. Seventeen ministers were present. Three puplic discourses were delivered with the usual religious exercises. The preachers were Br. T. F. King of Portsmouth, Br. M. Rayner of Hartford and Br. S. Cobb of Malden. Ordination was conferred on Br. Allen Fuller of Middleboro'. A Letter of Fellowship was granted to Br. John M. Spear of Barustable. An amendment to the By-Laws of the Association was adopted, confining the limits of this Association to the Counties of Bristol, Plymouth, Barnstable, Dukes and Nantucket. The newly organized Societies in Hingham and Barnstable, were received into fellowship of the body. Brs. R. L. Killam, W. Morse and E. Hewitt were appointed a Committee of Discipline for the ensuing year. During the session of the Council Br. W. Morse presided as Moderator, and Br. Elmore Hewitt did the duty of Clerk. The next meeting of the Association will be in Brewster on the 1st Wednesday in Sept. 1831. The Circular Letter, written by the Moderator, gives a cheering view of the progress of religious truth in the Old Col-

The Circular states, that five and a half years ago there were within the limits of this Association but five Societies, three preachers and three Universalist meeting houses. Now there are twenty Societies, eleven preachers and twelve houses of public worship. The Society in Hingham, whose meeting-house was complesixty male members, sixty of whom have been added within the last six months. Thus may the cause continue to flourish in the Old Colony, and thus may it flourish every where.

CONVERSION IN THE MINISTRY.

We learn from the Utica Magazine that a gentleman belonging to Erie Co. Penn. a Methodist preacher, has recently commenced preaching the doctrine of Universal Salvation-having become satisfied that the doctrine of cudless misery is not of bible authority.

NEW MEETING HOUSE.

The Universalists in Hudson, N. H. have nearly completed their arrangements for erecting a Meetinghouse in that town.

YORK, CUMBERLAND AND OXFORD ASSOCIATION.

The annual Association of Universalists for the Counties above named convened at Westbrook on Wednesday the 8th of Sept. 1830. The council was organized by appointing Hon. Josiah Dunn, Jr. Moderator and Rev. W. I. Reest, Clerk. The doings of the council were as follows:

Appointed a Committee to examine the credentials and report the list of delegates

constituting this body.

2. Received a request from the first Universalist Society in Westbrook to be received into the fellowship of this Associationgranted said request.

3. Adjourned to 5 o'clock, P. M.

4. Met according to adjournment. 5. Appointed a committee on fellowship and discipline to act during the year, &c .consisting of Brs. Bates, Murray, and Stetson. 6. Appointed a delegation to represent this Association at the next Maine Convention to be holden in Farmington on the last Wednosday and Thursday in June 1831, consisting of the following delegates and supernu-

meraries. DELEGATES .-- Hon. L. Hubbard, Paris. Nathaniel Bennet, Esq. Norway; Hon. Cornelias Holland, Canton; Mr. Asa Bradford, Turner; Hon. Josiah Dune, Jr.; Poland, Mr. Daniel Winslow, Portland; Mr. William Saw-

in, Freeport. SUPERNUMERARIES .- Hon. James C. Churchill, Portland; Mr. Joseph Mitchell, Freeport; Amasa Fobes Esq., Westbrook; Eliab Latham Esq., Gray; Hon. Reuel Washburn, Livermore; Dr. William Bridgham, Buckfield; Capt. Joseph H, Wardwell, Rumford.

7. Adjourned to meet Thursday at half past 8 o'clock, A. M. 8. Met according to adjournment and open-

ed council with prayer, by W. I. Reese. "CHRISTIAN PREACHER."

9. Whereas-in our opinion the cause of outh and practical religion among Societies, families and individuals, belonging to our order will be promoted by the publication and distribution of a Volume of Sermons from living Universalist Ministers; and whereas our highly esteemed Br. Drew has presented Proposals to this body, for publishing a Vol-ume to be issued monthly of this description; Resolved,—That this Council recommend the extensive circulation of said publication, and as we have full confidence in the ability, zeal and judgment of Br. Drew, we will us

all fair and honorable means for its circula-

Resolved,-That this Council recommend ne consideration of the subject of the proosed publication of Br. Drew, to the Kennebec and Penobscot Associations at their next meetings.

10. Appointed Br. S. Brimblecom to prepare the minutes of this session and accompany them with a Circular to be published in the Christian Intelligencer.

11. Voted, that when this association adjourn it shall be to meet at West Minot on the second Wednesday and following Thursday in Sept. 1831.

12. After uniting with Br. Murray in devout thanksgiving to the Author of all good, adjourned as above.

CIRCULAR.

Brethren! We have once more been per nitted to hold our annual Association, and to enjoy mutual expressions of sympathy .-We have experienced anew the animation which kindles up spontaneously in the soul, when we meet face to face as children of one Father, and in obedience to our Parent, pledge to each other a universal and unfailing love. We met joyfully with those, who in view of the promises and goodness of God, can look beyond the present imperfect state of the world, and with a noble faith see the final consun nation of things sure and glorious. We were pleased to see at this rainy season, so good a number come to swell with their presence the fide of grateful and happy feeling. We doubt not that the concourse would have been greater, if the weather and travelling at the commencement, and previous to the commencement of the meeting had been more favorable. It is also a source of exceeding joy, that there are more with us in heart than are personally present; and that the number of worshippers is daily increasing, whose souls respond to the boundless love of God; and who wish to see a kindred charity exercised on earth.

Brethren! We regard ourselves as the

highly favored depositories of God's truth; highly favored, although called to endure sore trials for the name and doctrine of the Saviour of the World. What are the peculiar features of that truth which we have received and hold? We are the only consistent believers in the undeniable doctrine that God is love. And we only have such a view of the Divine Justice as inspires a proper respect for the government of God. Believing that God does not recompence evil for evil without kind intentions; and, that he does not, like certain earthly parents, correct us for his pleasure; but, that his chastening, so far as it extends, is "for our profit, that we may be partakers of his holiness;" we rejoice in the perfection of Divine Justice, and desire nothing more than the attainment of its pro-per object, the good of all. We renounce the doctrine of an eternal hell where sinners will be tormented forever in another world; and we accept joyfully the plain proofs discovered by an Orthodox man, now our brother, that the word hell does not belong to the Scriptures of the Old and New Testaments:-We believe that God has not permitted any evil in the universe, either moral or natural, which he cannot overcome; that the frail beings who now suffer and die, will be brought into a state where there will be no more sorrow nor crying, pain nor death. This brings an end to natural evil. God cannot be so deceived as to be tempted with evil: and it is his intention so to enlighten human beings, cannot be decrived, but may be raised above temptation, and thus moral and natural evil be brought to an end.

Brethren. Let our practice accord with our faith. Let a general charity testify to all Christians and to all men, that we believe they will come in God's own time to the possession of infinite virtue and good will. Let us not fear that our generous principles will have an immoral tendency. All Christianity forbids us to pursue an opposite course. We are taught to let the sinner go free of all illtreatment, ill-will and hard words. "Recom-pense to no man evil for evil." "Love your enemies." "Bless and curse not." Experience teaches us, that instead of fostering sin ence teaches us, that instead of tostering sin ple smiles of May cannot illuminate, but by our kindness, there is nothing so moral rather serve to establish the pallid bue on and destructive of enmity, as kindness to-wards the unkind; therefore "be not over-

come of evil but overcome evil with good.' Brethren. Stand fast in the faith. Let not men persuade you, that the doctrine of eterwrath is a profitable doctrine; for it is hostile to the moral principles of Christianity, and to that gracious system which presents a sure way of overcoming evil with good .-Recollect that God is presented to us as an infinite example of that very kindness which he teaches us. "Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy: But I say unto you, love your enemies, bless them that curse you do good to them that hate you, and pray for them which dsepitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ve therefore perfect, even as your Father which is in heaven is perfect."-Matt. v. 43-48.

SAMUEL BRIMBLECOM.

DEDICATION.

The New Universalist Chapel in Gray, Me. will be dedicated to the worship and praise of Almighty God on Wednesday the 13th of October next. Services to commence at half past 10, A. M. The Sermon will be delivered by Rev. B. B. Murray of Norway. Ministers of all denominations, of regular

standing, are respectfully invited to attend. THEO. M. STINSON, Committee of JAMES FORD, CHARLES LIBBY, Dedication.

PENOBSCOT ASSOCIATION.

The Penobscot Association of Universalists will meet in Union, on Wednesday and Thursday, the 6th and 7th of October next. It is hoped that every Society within the limits of this Association will be duly represented in Union.

WILLIAM FROST.

NOTICE,

The KENNEBEC ASSOCIATION OF UNI-VERSALISTS will be in session at Greene, Me. on Wednesday and Thursday, the 29th and 30th of September. A punctual attendance of both Ministers and Delegates is respectfully requested.
NATHAN C. FLETCHER.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.] TO PARENTS, NO. 5.
AFFECTIONATE PARENTS-Previous to the

neeting violent measures, as I have been told, were talked of to prevent the Universalists entering the meeting house. But as a large proportion of the house was built, and is owned by those who are friendly to the cause, no weapons were used, but implicating stories which burled tremendous volleys of calumny in every quarter. The idea of violence was abandoned, and recourse was had to more mild, but as undue means to "put down" the expected meeting by inducing as many as possible not to attend, as well as to subsequently endeavor to stifle all conviction and influence it might have upon the community. How far they succeeded in this, I am not able to affirm, but it is evident their influence had the desired effect in a greater or less degree. Servants feared the displeasnre of their guardians, and the inferior and dependant class, being dismayed, feared to displease the "big folks," and on the other hand, some soliciting the suffrages of the people to raise them in renown, feared the disapprobation of the little ones on whom in many respects they look down with indifference and disregard: and I am sorry to add that there were any who being desirous to court the esteem and win the affections of some indifferent, but controled fair, did not exercise that natural freedom and independence that otherwise they (would probably have done. When I witness such and the like embarrassments under which many struggle, I am indelibly impresed with the idea that it is not "Gospel liberty" but usurped power and dominion, not drawn from the meek and lowly spirit, or examples of Christ. When people who make such pretentions to religion, consult their own interest rather than impartially proclaim the love of God, and cherish desires to predominate as societies, I cannot conceive that they are following the practices, or obeying the injunctions Man was created a social of the Saviour. being, and if excluded from all society with whom he could associate, he would be truly wretched and miserable. Yet, while he is surrounded with fellow beings and all the enjoyments of life, and all that can render existence desirable, we see him involved in strife and contention, even with objects that are best calculated to soothe his cares and calm the ruffled tides that beset him, and consequently the greatest blessings, to him, become sources of misery. Man, being en-dowed with reason and powers of intellect, is capable of reflection, and of consulting the good of society. With an enlightened, and properly cultivated mind, he is capable of promoting the good of that society of which himself is an ornament, and of appreciating the blessing with which he is surrounded;and to appreciate is to enjoy.

Freedom and equal rights are laws of na-

ture; and in this land of glorious liberty, they are not only extended, but guaranteed alike unto all men. But it is evident that all men do not alike enjoy or appreciate this peculiar expressed their gratitude to their Creator blessing, inasmuch as they suffer it to be and Preserver. Though nought, but the wrested from them.

If religion is of any importance, it is a matter of the greatest consequence; yet how many there are that settle down in a careless, indifference and rely wholly upon the skill and experience of their teachers, without searching the scriptures to see if these things are so. It is after this manner that people become superstitions and tradition takes us root and is entailed down to posterity, till at last, practice becomes custom, and precepts become revered and almost unmoveable faith. Youth and inexperience forbid me to assert that this is the case throughout our land, but I do know that some people revere and reverence their bishop with that adoration which is due only from man to his Maker. They consider it their duty to walk in whatever paths he is pleased to prescribeassent to whatever he asserts, and I really believe, should be introduce vicious habits. they would sanction and revere them as of holy origin. Reserving the strictest adhesion to his code of temporary laws, they are in a continual and dismal gloom which the simeach cheek already marked with sorrow. No tokens of their boasted hope are manifested— on again. And it is said in the inauguration no rays of joy glimmer upon their sabbatical gravity, and no animation beams upon their sacerdotal gloom. Though they contend that they enjoy the special blessings and immediate presence of their Maker, and are the only true followers and disciples of Christ, yet, they do not exhibit that pleasing and induring evidence that is capable of attracting or securing the admiration of the indifferent part of an intelligent community. It is not only the hatred and malice that they, as a church or society, manifest towards other reigious denominations, but private animosities which they harbour and exhibit in an unchristian-like manner that have given rise to these reflections, and of which I shall speak more particularly hereafter. The un-charitable reception with which the Universalist preacher met in the hearts of the goodly orthodox, and which I trust all means were used by the unprejudiced to conceal from his unsuspecting eye, charity induces me to impute to ignorance, (or superstition) on the part of many, as well as to a disposition to abuse, for they merely acted according to their servile instructions. But not withstanding all the precaution that was used to conceal the malignant opposition from the eyes and understanding of the visitant, this good people exposed themselves at the close of the exercises to the mortification of a large ma jority of the community by rushing in solid and broken columns into the meeting house, even before the Universalist congregation had entirely "made good their escape," even the minister had hardly made his egress from the door, when he was met by a hurrying crowd from whom proceeded the most unmannerly, disdainful and insulting sneers. Such conduct as this, my parents, surprised me; and more so, when I consider the almost unequalled advantages) this section of the State enjoys of a liberal and enlightened education. It seems to cast a reproach upon the numerous literary seminaries, and spreads a dark and misty veil over every page of literature. Such violent imprecations are new to me, though I have ever been within the sound and limits of this assumed orthodoxy, but where it has prevailed undisturbed. It is true that the worthy Pastor, under whose instructions I have been reared, has often presented a doctrine to his audience which he called Universalism, but when I reflect

and ponder upon the manner in which he exhibited it, I shudder with fearful appre-

He has presented us with a doctrine truly pernicious in its nature, and in such a man ner as could be easily confuted, and then proceeded to overthrow his own fabricated ideas of Universalism, and thus I have re jected and condemned it unheard. But for once I drew the wavering resolution to hear for myself upon the supposition that I could for myself upon the supposition that I could still reject its injurious effects;—a resolution of which I have not yet repented, though to my utter astonishment, I was disappointed. After ascertaining that my landlord and lady were willing that I should act my pleasure, I would not my pleasure, I and the consequence of which is ventured, and the consequence of which is I am treated by some with neglect, pronounce ed an inconsiderate and dangercus youth, Universalist, &c.

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Respecting these charges, the first of which I do not deny, but I am not worthy of the latter appellation. Would to Heaven that I was so happy. Of all people, surely he, who believes and rejoices in the hope of a happy reunion with all his fi lends together with the whole human family, must be the most lap py. He, who has a sense of his dependent on his Maker--loves his Creator because H first loved him-adores Him for His tende mercies, and obeys Him for His infinite good ness, of all men, must be the most shedien But it cannot be said that he, who is con strained through fear to conceal his reprinciples, and acts not according to the die tates of conscience, is free, happy or obedi ent. If he does not act according to the im pulse of his own breast, he does himself in ustice, and disregards the rules of nature-abuses the faculties with which he is endow ed, and is disobedient to his Creator in much as he does not Itis will so far as he conscious it is made known to him. Consul him, whose mind is aided by truth and re flection, he will tell you that persecution light in comparison to the enjoyments of hi Maker's presence and conscious approbation

Ask him, whose heart is not dead to sens bility, he will tell you that conscious freedon is preferable to the applause of men. In

Should fate command him to the farthest verge Of the green earth, to distant barb'rous climes Rivers unknown to song; where first the sun Gilds Indian mountains, or his setting beam Flames on the Atlantic isles; 'tis nought to Since God is ever present, ever felt, bought to hin; In the void waste as in the city full-And where He vital breathes there must be joy.

Ask why our venerable Forefathers for sook all that was dear on earth, and fled from their native country, and sought a shelter amid the howling wilderness of an unknown and savage land; - was it not to escape the cruel spirit of persecution and enjoy freedom of conscience? It was opposition and perse cution that induced them to quit forever the and that gave them birth, their friends and home-to set sail upon a trackless and bois terous ocean to gain an asylum where mimo lested they could enjoy nature's privileges and express their own views without fear of fire, torture and the rack. With joy they landed upon the ever memorable "Plymout! rock" and with thanksgiving and praise the shrill howls of beasts of prey mingled with the horrid yells of savages, echoed through the vast extent, it was to them a paradisc. Here, as it were, they rested from their toil and their troubles ceased, till the same de-monian spirit from which they fled revived

in their own happy country.
Yours in the bonds of filial gratitude,

[For the Christian Intelligencer.] CRUMBS AND SCRAPS-NO. 3.

1. Peter i. 4 "An inheritance that fedeth no away." The original term here refers to the Amaranth. It is said this flower, of a purp velvet colour, which, though gathered retain its beauty, and, when all other flowers fade revives its lustre by being sprinkled with water—See Pliny's N. His. The Ancients considered it as the symbol of immortality—

Comp. 1 Peter iv. 4.

Rev. iv. 10. "They cast their crowns before the throne." This is in allusion, to the usual ceremony at the inauguration of earthly princes. See Josep. Antiq. Jud. L. 15 C.
10. The barons in Great Britian before the
coronation carry their coronets in their hands, of the Byzantine Cresars, when the Emperor came to receive the communion he put off his crown, delivered it to the deacons, who returned it after it was over. And it was a custom with the Roman emperors, who pro fessed Christianity, to leave their crowns and

guards when they came into the church.

Acts xii. 4. "Intending after Easter to bring him forth to the people." here rendered Easter is pascha the Greek work for passover. Easter, is a festival in the Catholic and Episcopalian churches, but has no authority from the Bible. It is so called, from the goddess Eastree, worshipped by the Saxons, (who conquered England) with peculiar ceremonies in the month of April. But here many people observe Eas ter, think it is taught in the Bible, nor did they ever suppose it was originally a heath en festival. Instead of its being sanctions by scripture, Gal. iv. 9--11, stands directly opposed to all religious festivals of men's own invention. Our translators in this in stance at least, showed a bias for human institutions, and were influenced by Church Au-

> [For the Christian Intelligencer.] Philadelphia, Aug. 27th 1830.

Dear Sir,—I am an Arminian, and once thought it very easy on this this theory to justify the ways of God to man. However I must confess that I now see weighty difficulties even here. Arminians generally believe in the Divine prescience. Now admitting this, Jehovah, when he created man must have known that Adam and Eve would fall. He must have known the particulars of each individual's life and what would be his final state. He must have known that millions of millions of the human family would sink to hell. There certainly is only a shade of difference between creating man a vessel of wrath fitted for destruction, and creating him knowing that this would be his fate. Neither can I see how the latter can escape the wrath to come any easier than the former.

But my dear Sir "The universal theory" is not without its difficulties. If I understand it, it also admits the Divine prescience, and that every man will be punished according to his deeds; but that this punishment will not extend beyond the grave, I dare not for a moment doubt but the "Judge of all the earth will do right." Nevertheless in my perplexity I would ask with reverential awe VOTES FOR GOVERNOR

KENNEBEC.

118

16

144

2913

LINCOLN.

46 150

219

412

CUMBERLAND

127 100S

81 451

172

269 290 152

225

249

119

174

194

4631

SOMERSET

38 35

PENOBSCOT.

263

183

102

100

1203

, 728 WALDO.

119

maj.

287

115

249

2049

YORK.

272 285

557

314

OXFORD.

214

895

*Reported additional gain for S. in York, about 400.

Expeditious Travelling .-- Mr. C. Carlton,

left Montreal on Friday morning quarter past

7 o'cleck, and arrived in New York on Sun-

1018

711

45

66

234

197 131

657

514

14,740

Hunton 18,007

16

Gardiner, Hallowell,

Augusta,

Winthrop Readfield,

China, Sidney, New-Sharon,

Mt. Vernon,

Vassalborough

Moumouth, Windsor,

Belgrade,

Kome, Wayne,

Chesterville.

Winslow, Waterville,

Farmington, Vienna,

Leeds.

Albion, Clinton,

Greene, Fayette,

Dearborn,

Wiscasset,

Alna, Woolwich,

Bowdoin, Richmond,

Edgecomb, Phipsburg, Litchfield,

Jefferson, Whitefield,

l'opsham,

Bremes, Union, Nobleborough,

Waldoborough

Newcastle, Wales,

Georgetown, Lewiston, Warren,

Thomaston,

St. George,

Brunswick,

Harpswell,

Freeport,

Danville.

Durham, Portland,

Westbrook,

Raymond.

Gorham, Standish,

Gray, Falmouth,

Bridgton,

Cornville, Madison,

Millburn

Fairfield.

Canaan,

Anson,

Mercery

Embden,

Solon, Bingham, Moscow,

Athens, East Pond,

Bangor,

Brewer,

Dutton,

Hampden, Newbury,

Dixmont,

Orrington,

Same towns last year

Argyle,

Unity,

Freedom,

Thorndike,

Belfast, Belmont, Camden,

Northputt,

Frankfort,

Prospect, Swanville,

Same towns last year.

Same towns last year,

Same towns last year, 745

133 towns, Smith 16,380

Same towns 1829, 12,465

Net gain for Smith, 698

Palermo.

Kittery,

Livermore,

Turner,

Paris, Buckfield,

Jay,

York,

Liberty.

Waldo,

Exeter.

Sunkhaze.

Same towns last year,

Norridgewocky

Cumberland.

North Yarmouth

Poweal, Cape Elizabeth,

New Glougester,

Same towns last year,

Same towns last year.

Cushing, 67 Patricktown Plantation, 44

Bristol,

Dresden,

Bath, Bowdoinham.

Same towns last year,

Pittston

where is the justice in punishing a man | many is nothing that need excite our wonder; either in TIME or in ETERNITY for an act which he could not avoid. If Deity foresaw before the creation of man that Peter would deny his Lord, if Peter had not deenied him would be not have broken the eternal chain and marred the economy of heaven. That vice is frequently punished in this life no person of observation will deny, for generally the way of the transgressor is hard."-However this is not always the case. The Bible speaks of some of whom the world was not worthy, who wandered about in dens and caves of the earth being destitute, afflicted and tormented. And Paul saith "if in THIS LIFE only we have hope in Christ we are of all men most miserable." And our own bservation has taught us that men who lift their impious hands against Jehovah, despise his authority-trample his sacred laws beneath their unhallowed feet--defraud the honest and upright-oppress the poor and needy, have little or no trouble in life. Their consciences appear to be seared as with a hot iron, and their nerves cased in steel.

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There are several passages in the New Testament which I cannot understand, uness they have a reference to a future state. 1. The explanation given by our Lord to the parable of the Wheat and Tares. 2. Where it is said, "It shall be more tolerable for Sodom and Gomorah in the judgment," &c .-What judgments. Sodom and Gomorah's earthly judgment was over. 3. By comparing the latter part of the 4th and the beginning of the 5th chapter of Paul's 1st Epistle to the Thessalonians with the beginning of to the Thessatomans with the beginning of the 2d chapter of the 2d Epistle it would ap-pear that the destruction of Jerusalem was not meant by "The day of the Lord?" What is meant by it? 4. How are we to understand the 7th verse of the 3d chapter of the 2d Epistle of Peter?--I trust you will pardon the liberty a stranger has taken of intruding himself upon you. When I took up my pen I intended only to ask the explanation of a few text's which perplexed me, but I have been led to offer a few incoherent thoughts on some points which have caused me much exercise of mind. If you will have the goodness to give your sentiments by way of an explanation of the above your Essay will be read with serious attention by your well wisher, A METHODIST.
P. S. There is one more thought strikes

me; you contend that men must be holy before they can be happy. Now as a large ma-jority of the human family live and die in open rebelion against the Almighty will you be good enough to say when and how this work is effected. Do not conclude these queries are speculative, they proceed from a mind deeply exercised on the subject—anxjous to know the truth.

Editor's reply in our next.

[For the Christian Intelligencer.]

FARMINGTON CAMP-MEETING. MR. EDITOR,-While half the community are scribbling in all the varied fashious the imagination can mevent to make political converts, "be mine the task" to give you an approved method of making religious conve At a camp-meeting holden in this town by the Methodists, during the latter part of last week and the former part of this, I have, for my own satisfaction, been an attentive and almost a constant spectator of the singalar and (to me) novel means which they have practiced in making converts to their creed. Whether they have succeed according to their own expectations or not I am unable to say, but it appears that they have, to use their own language, "gathered in some souls;" and in the sense in which they mean to be understood I can vouch for the truth of it, for I have myself seen the operation .-Great numbers have been brought, (if we take their word for it) to "see the awful situation in which they were placed," have been brought to "feel themselves the most miserable of the miserable, sinking down under an awful weight of guilt and sin," have seen their God looking down apon them with ven-geance and wiath," have cried for mercy and lo! the light has come upon them and they are gather into the fold. But as I proposed to give you some of the outlines of this mystery and as I also intend to be brief, I will begin. You must know in the first place that hey were very particular in making choice of ground for their encampment; they pitched upon a most beautiful smooth piece, deching gently to the south; their tents something like forty in number, which, by the way, exhibited much taste and neatness, were arranged in a perfect circle. In this area was seated the congregation, and the whole heing wickly shaded by long and majestic trees presented a scene that was truly imposing. Their exercises in the former part of the day were in general rather temperate, and many of their sermons able and interesting, but as the day advanced, the face of things was changed; the afternoon and evening seem to have been the time for urging on the great work. At the commencement of the afternoon discourse, the seats in front of the stand or altar are made vacant and all are solicited to come in at any time during the sermon or afterwards and "partake of the blessings of God;" the speaker commences, the text is read, the propositions are numbered and that is the last we hear of them; he wanders from heaven to hell and from hell back to beaven, his voice is raised to that of a stentor, he represents himself on a "journey to the regions of heaven," which he already sees and de-scribes; he "sees a flaming sword suspended from heaven and pointing directly upon the heads of the wicked;" he "beholds them seated on the brink of hell, carelessly tottering on a projecting cliff, which the next moment is to give way and plunge them down, down to the horrid abodes of millions of damned spirits, to writhe and groan in never ending orments." He urges the thought upon them that to-morrow their bodies may be stretched lifeless upon the earth and their "souls called to meet the wrath of an injured God." In the mean time the brethren, understanding well the game, are strangely excited; some groan, weep and lament, while others shout amen! Sentinels are stationed in various parts of the crowd and when agitation becomes apparent in the countenance . f any one, he or she is led straight to the altar.-Now, Mr. Editor, I am the last one who could ever feel disposed in the least, to ridicule the form of worship of any denomination whatever; I would contend for the right of a Methodist to worship according to the dictates of his own conscience, as long as I would for my own right; but I do, I must abhor the art-ful and (in my opinion) blasphemous means they use to frighten the weak minded and

unthinking to abandon their own reason and

resign themselves up to blinded zeal and de-

lusion. The effect which they have upon

the result of such management is the very same which every reasonable person might suppose it would be, and I would seriously ask a leading member of that order, what his ideas of truth are when, after he has terrified a poor faint-hearted female, half out of her reason, and impelled her to scream for fielp, he looks up to heaven and proclaims the working of the spirit of God. If he is honest, from my heart I am glad, however wrong I may think him. I say again, I have no disposition to make light of them, but to hear that "still small voice" professed, by ministers of the gospel, represented in such clamor, riot and confusion is something truly shocking to calm reason and reflection. Their last sermon was delivered Monday evening by an Elder L. In his introduction he said his remarks would be pointed and severe, and "he doubted not that the wounded bird would flutter," and I confess for one, I did flutter; I fluttered for the honor of the high cause which he pretended to advocate; hear him, and mark his charny for his fellow men. Speaking of one class of young men, he said, "they are most detestable, they are not three grades above an oyster;" of another he said, "they are meaner than the carniverous birds that will come here days after we are gone to prey upon the seduments of digested meat;" of another he said, "when I think of them it seems as though I want to go down to hell and search the dictionary of the infernal spirits to find a term bad enough to apply to them." He also showed the bitterness be felt against other societies. Of the Universalists, he said, (I am not positive that it was not in a former discourse, "they are teaming with falsehood," "vile wretches," "infidels," "the mere sediments of the devil's swill tub," but I forbear, his language was too coarse and degrading to be rehearsed. What I have given you is characteristic of his discourses; thus you have a short sketch of the system. I would gladly give you more particulars, I would gladly make some comments, but I should regret to weary you and will merely refer you for the substantiation of the above facts to any honest SPECTATOR.

Farmington, Sept. 2, 1830.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, SEPTEMBER 17, 1830.

The votes in this town on Monday last were as follows ; for Governor, Hunton 341-Smith 192-Whitman 1; Representative to Congress, Evans 356, Cutler, 177. Senators, Kingsbery 346-Morse 347-Hinds 346, Burnham 203-smith 205-Springer 194 scattering 7. Hon. Joshua Lord was chosen representative. Capt. Adams declined a re-election.

Judge Smith is undoubtedly elected Governor of Maine by a decided maj rity. Considerable changes appear to have been effected in the representation from towns. The next House will consist of a considerable majority of Judge Smith's friends.

George Evans is elected member of Congress for Kennebec district; John Anderson for Cumberland and Rufus M'Intire for York. From the other districts we have not received sufficient returns to enable us to judge who were elected.

The Democratic Republican Senators are elected in York, Cumberland and Oxford, and probably in Waldo and Penobscot. - National Republicans are elected in Kennebec, Lincoln and Somerset. From Washington, no returns.

FRANCE.-Nothing of much importance relative to the Revolution in France has been received since our last. Charles X. has formally abdicated the Throneasking the authorities for personal protection until he is out of the Kingdom, through which he was journeying to Germany or England. His request was granted No excesses have been committed in Paris or elsewhere since the first three days of the Revolution. The Chambers have met and been patriotically addressed by the Duke of Orleans, Lt. General of the Kingdom. He pledges himself to the French people that the Charter shall bereafter be a reality.

FIRE .- We regret to learn, that the dwelling house of Dr. A. Hatch in China, together with nearly all its contents, was destroyed by fire on the 2d inst. The house and out buildings are estimated to have been worth about 800 dollars. Furniture to the amount of 500 dollars, his library, surgical apparatus, every article of clothing, &c. were consumed. This calamity falls with greater severity upon Dr. H. as his former house and furniture were destroyed by fire in November last. Thus turned houseless upon the world a second time in the course of a few months, he seems entitled to no ordinary sympathy and charity. We trust the friends of benevolence will remember the duty due to the unfortunate in this case, and promptly contribute to his relief.

The Editor of the Somerset Republican will accept our thanks for his favorable natice of a proposed new work by us. If he publishes, as he generously says he shall the Prospectus, we will hold ourselves bound to "the him as good a turn," when occasion offers.

AUGUSTA:-The Census of Augusta has been completed. The whole population is 3971-gain in the last 10 years rising 1509.

THE LATE DR. GARDINER.—Among other news brought by the Hibernia, at New York from England, was the melancholy intelligence of the decease of this eminent clergyman, who was, with perhaps one exception, the oldest Minister in this city. We are informed that, before the commencement of divine service Sunday morning at Trinity Church, of which he was the Rector, the afflicting event was announced to the congregation worshipping there, by the Rev. G. W. Donne, in an appropriate, pious and pathetic extemporaneous address. He died suddenly at Harrowgate, in England, on the 29th July last, having left this country a few months previous, with the hope of recovering his health .- Boston Gazette.

The New Orleans Mercantile Advertiser of the 17th ult. mentions the death of Mr. Peter D. Lane, of yellow fever. Among the deaths during the previous week were : George Sutton, Martin Durrell, John Long, Mr. Baker, E. J. Johnson, J. P. Lewis, John Alexander and James B. Mason.

Naval Agency in the Pacific.—Colonel Phi-lo White, of N. C. is appointed sole Naval Agent for the Pacific station. He will sail for day morning at quarter past 4, in 45 hours-Valparaiso, about 25th, in the store ship Italy. the distance being 400 miles,

FROM EUROPE.

[Boston Courier September 13.] The Hercules, which arrived here yesterday, brought a London paper of Aug. 7. We were not able to procure the paper, but have made the following abstract of its contents, for the extracts from which we are indebted to the editors of the Boston Gazette.

The Paris Moniteur of Aug. 4, contains the note of the commissioners announcing their departure from Rambouillet for Cherbourg, with Charles X. The King quitted Rambouillet, at the news of the approach of 60,000 of the National Guard, with his family, abandoning even his last hope. The National troops, were under Gen. Pajol, M. Lafayette, The revolution is considered to be closed. The King has definitively abdicated the throne; all the diamonds of the crown have been restored; and the whole royal guard has capitulated. Gen. Pajol, Col. Jacquininot, and Mr. George Lafayette entered Paris with the crown diamonds, Aug. 4, amidst cries of Charter forever! the brave Notional Guard forever!

The same day at four o'clock, the Duke

de Chatres entered Paris at the head of his regiment preceded and followed by the National Guards of Rouen and Evreux, and a very considerable number of young men. He proceeded along the Boulevards, to the Palais Royal. The Duke of Orleans and the Duke of Normours were to the right and the left of the young Prince. The crowd assembled on his passage welcomed him with the most lively acclamations.

The accounts which have been given in some journals of the number killed and woun-ded were incorrect. From the inquiries that have been made, it appears that the number killed and wounded on the 27th and 28thJuly, was from 1600 to 1700.

The Morning Herald contains an account of the sittings of the French Chambers on the 4th. Baron Pasquier, who was appointed President of the Chamber of Peers, ordinance dated on the 3d, took the chair .-The Chamber appointed Sceretaries, a committee to draw up the address, and balloted for the bureaux. The sitting of the Cham-ber of Deputies was occupied both in the morning and evening, in examining the Validity of the elections. A great number of members were declared duly elected, and the decision respecting others adjourned. Towards the end of the sitting, as reported by the Messager of the 6th, M. Charles Dupin said, "With the Charter in my hand, I say, M. de Corcelles, the Charter is defunct!" After some other members had spoke, the Chamber resolved to form a list of five candidates for the office of President. The number of voters was 218; the majority 110. The five members chosen were M. Casimir Perrier, M. Jacques Lafitte, M. Benjamine Delassert; M. Dupin, sen., M. Royer Collard.

A private letter states, that, as soon as the charter is constituted, a proposal will be made to offer the crown to the Duke of Orleans. Every thing is prepared for this.— It is probable that the peerage and the magistracy will be re-modelled.

Peyronnet and Chantelaur, late ministers, were arrested at Tours.

Paris was perfectly tranquil on the 4th. It is said that the ex-king proposes to seek an asylum in the United States of America, and this statement comes in an authentic form. The king of Naples died recently at Tunia, aged 53, and was succeeded by his son Ferdinand Charles, Duke of Calabria, who is in the 21st year of his age.

Charles X wrote from Rambauilut, Aug. 2,

letter addressed "To my Cousin, the Duke of Orleans, Lieutenant General of the Kingdom," abdicating in favor of his grandson the Duke of Bordenux, whom he wished to be recognized as king of France, under the name of Henry V. He intimated that if any attempt were made against the liberty of the royal family, he should defend himself till death! The imposing appearance of the National Guard, induced him to alter his deci-

TREATY WITH TURKEY.

A letter-writer to the New York Daily Advertiser, under date of Constantinople, April 26, makes mention, in the following manner, of the completion of Mr. Rhind's negociation

with the Ottoman Porte: "You may judge (of our feelings of sur-

prise and delight) when, on the 13th inst. Mr. Rhind communicated to all Americans here, that he had that morning as Commissioner of the United States, closed a treaty with the Sublime Porte, securing to the United States, all the privileges enjoyed by the most favor-ed nations and the free navigation to and from the Black Sea. Although all of us were in the habit of seeing Mr. R. almost daily, not one had the most distant idea that he was engaged in negociation. This affair has certainly been conducted in a manner which reflects much credit on the Administration. It so happened that all of us were to dine that day with Mr. Walley (of Boston;) and you may well suppose it was "a feast of reason and a flow of soul." We now have the pride of appearing in our national character (which stands very high among the Turks,) and have defeated the dobasing intrigue of a certain European Power which spared no pains to deprive us of this proud

"P. S.-7th of May-This morning Mr. Rhind went to Constantinople, and signed and exchanged the treaty. Thave seen it:and it is every thing we could wish for. The English here assert, that we have obtained an island in the Archipelago, (some say Can-dia;) and they are all in the utmost conster-nation and indignation against their minister, who they say Jonathan has this time caught napping;-for myself, I am satisfied with the treaty, and it is honorable to our country, but being under a pledge of honor, I cannot impart to you at present its bearing.

Baltimore, Sept. 7. In the case of M'Tavish, vs. the proprietors of the Union Line of Stage Coaches, which was tried in our County Court on Saturday and yesterday, the Jury gave a verdict of \$600 damages in favor of the plaintiff. Mr. M'Tavish was severely injured by the upsetting of the Union Line, on the road from Washington, in Februrary last. His collar bone was broken, and he received a severe and dangerous wound on the forehead. He was confined for six weeks by the accident. The driver of the Union Line finding the opposition close behind him, and likely to reach Baltimore first-employed the usual methods of keeping ahead, by cutting across the road, and occasionally racing his horses. It was while thus racing that the stage upset. It appeared in proof that the prorietors had given especial orders to the drivers in their employ, not to race against the opposition Line. This however in the opinion of the court did not alter their liability to the public, and they so directed the jury, when the above verdict was found against them.

TO CORRESPONDENTS.

Several Communications are received, which shall be attended to in due season.

APPOINTMENTS.

Br. Murray will preach at Minot Corner, on the 1st Sunday in October, and Br. Fletcher will preach at Gray Corner, on the same day.

The Editor expects to preach next Sunday in Readfield; in a week from next Sunday in Bowdoinham.

MARKNE JOURNAL.

PORT OF GARDINER.

Saturday, Sept. 11-Sailed, sch'r Louisa, M'Ken-

Saturday, Sept. 11—Sailed, sen'r Louisa, M. Ken-ney, Essex; sloops Relief, Russell, Salem; Calhoun, Vayton, Brook Haven. Sunday, Sept. 12—Sailed, sch'rs Relief, Rogers, Providence; Deborah, Jewett, Boston; Eliza-Ann, Mooers, do.; sloop Alexander, Bennett, New Bed-ford.

Monday, Sept. 13-Arrived sch'rs Three-Sisters,

Monday, Sept. 13.—Arrived sch'rs Three-Sisters, Brookins, Barnetable; Olive, Mansfield, Portland; sloop Carrol, Battles, Plymonth.
Sailed, sloop Sarah, Allen, Holmes Hole.
Wednesday, Sept. 15.—Sailed, sch'rs Oaklands, Tarbox, Boston; Olive, Mansfield, Portland; Wm. Barker, Rollins, Boston; sloop Chancellor, Goodspead, Nantucket. STATE OF THE STATE

MARRIED,

In Portland, on Sunday last, Mr. James C. Burbank to Miss Marin Williams, both of Portland.

DIED,
In this town, on the 1st inst. George, son of Mr.
Moses H. Lord, aged 14 months.
In Paris, Mrs. Louisa, wife of Mr. Stephen Washburp, aged 56.
In Haverbill, Hon. Bailey Bartlett, aged 80 years.
Mr. Bartlett has been Shoriff of Free george.

Mr. Bartlett has been Sheriff of Essex county, forty-

one years.
In Livermore, George Bates, son of Henry Hains,

In Livermore, George Bates, son of Henry Hains, aged 22 months.

In Strafford, N. H. on the 29th July, while on a visit to-her friends in that State, MARY ANN, daughter of MATTHIAS WEENS, Esq. of Clinton, Me. aged 25. To a mind possessing strength, clearness and elasticity; a taste, refined by education, reading and contemplation, she united a heart overflowing with all the nobley feelings of our nature. She possessed an equanimity of character, a modest self respect which imparted to her deportment an unaffected case and dignity seldom surpassed. While her presence was hailed with satisfaction by the first classes of society, the most humble cottager beheld her approach with love ed with satisfaction by the first classes of society, the most hamble cottager beheld her approach with love and respect. With a heart of universal, expansive benevolence, a firm unshaken confidence in the goodness, care and love of the Creater of heaven and earth, she could not subscribe to ductrines which limit his power, or derogate from his goodness; but reating with a firm reliance on the protection of our Heavenly Parent, she exhibited in her life that practical piety and benevolence which clearly evinced her gratitude to him from whom all blessings flow.—Comm.

GARDINER BANK.

A MEETING of the stockholders of the Gardiner Bank will be holden at said Bank, on Monday the fourth day of October next, at 3 o'clock, P. M. for the purpose of chooling five Directors for the year ensuing, and also to determine whether they will petition the Legislature for a renewal of the charter of said Bank.

Per order of the Directors,

S. KINGSBERY, Cashier.

Gardiner, Sept. 13, 1830.

COMMISSIONER'S NOTICE.

THE Subscribers having been appointed by the Hon.
Henry W. Fuller, Judge of Probate for the County of Kennebec, Commissioners to receive and examine the claims of the several creditors to the estate of ine the claims of the several creditors to the estate of Benjamin Copp, late of Gardiner in said County, yeoman, deceased represented incolvent, bearby give fortice that six months from the 14th day of Sept. inst. is allowed to said creditors to bring in their claims, and prove their debts; and that the Subscribers will be in Session for that purpose at Evams and Deane's office in said Gardiner on Saturday 9th of Oct. Saturday 13th November, and Saturday 11th of Dec. next at 2 o'clock in the afternoon of each day.

E. F. DEANE,
DANIEL NUTTING, Commissioners.

Gardiner Sentember, 15 185.0.

Gardiner September, 15 1820.

NOTICE.

THE subscriber having contracted for the support of CAROLINE JUDRINS, a town pauper, of Litchfield, and having made suitable provision for her maintenance;—this is to caution all persons against harbor-ing or trusting her on my account, as I shall pay no debts of her contracting. THOMAS BUKER. Litchfield, Sept. 11, 1830.

Litchfield, Sept. 11, 1000.

NOTICE.

NOTICE.

IMIS is to give notice, that my wife Loraine having left my bed and board, and otherwise improperly behaved, I shall pay no debts of her contracting after date.

JOHN D. JONES. Gardiner, September 15, 1800.

TATLOHING.

OBERT WILLIAMSON tenders his thanks to his friends and the public for their patronage and respectfully solicits a continuous of their favors. He would also inform them that he still carries on the business at his old stand, opposite E. M'Lellan's hotel has been continuous and for the standard of the standard for the standard fo in Gardiner, where every exertion will be made for the accommodation of his customers; and he pledges himself that their garments shall be made after the lat-est fashions. The workmanship of all garments made at his establishment he warrants to be of the neatest

at his establishment he warrants to be of the leaders style, and in a faithful and work maulike manner.

Having had considerable experience in cutting, making and trimming Military Uniforms, he would give notice to those who have occasion for them, that they can be accommodated at his shop at short notice, and he can assure them, that they shall be made after the most anyward reatures, and according to law. nost approved patterns, and according to law. Gardiner, Sept. 10, 1830. 37—3 37-3m

SHERIFF'S SALE. KENNEREC S

TAKEN on Execution and will be sold at public Vendire on Saturday the sixteenth day of October next, at ten o'clock, A. M. at the bouse of Elkanah mext, at ten o clock, and M'Lellan, of Gardiner, in said county, Innholder, all the right in Equity which Capt. John Hutchinson, of Pittston, has to redeem the following described real Pittston, has to redeem the following described reat estate situated in Pittston, in said county, and bounded as follows, viz.—southerly by a road leading from Kennebec river through Pittston to Whitefield and Windsor; easterly by land owned by Henry Dow; northerly by land formerly owned by Major Seth Gay; westerly by the Dearborn farm (so called) being part of lots No. 2 & 3, containing about sixty-three acres, with the brillium thermore.

the buildings thereon.

J. JEWETT, Dep. Sheriff.

Gardiner, Sept. 14th, 1830.

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A PLAID CLOAK with a black Velvet Collar, a supposed to have been loaned to some person, who requested to return the same to the subscriber.

Gardiner, Sept. 9, 1830. ABNER SMALL.

OFFOR NEW-ORLEANS. OF

THE substantial fact sailing Brig ALEXANDER, James Bailey, master, will be despatched for the above place by the 20th of September next. For freight or passage, having good accommodations, apply to JAMES N. & A. COOPER, or the master on board at their wharf in Pittaton.

board at their wharf in Pittston. the master on board at their wharf in Pittston.

Those who wish to avail themselves of the advantage of having their produce first in New Orleans market will apply soon.

Apply 4, 1830. Pittston, August 4, 1830.

HOUSE WANTED. WANTED to hire, a Dwelling bouse situated in this village, suitable for a small family. Inquire at this office.

Aug. 5.

200 BUSHELS of FLAX SEED, by

POETRY.

From the Portland Courier. THE BEGGAR BOY.

Lady, I thank thee for that kindly tear, For all beside have scorned the beggar child; With tears I plead they would my story hear, But all have darkly frowned or coldly smiled.

But ah! the ragged boy can feel; And when the crust with hanglity looks they give, They wound a heart, that gentle words would heal, And griefs renew, that kindness might relieve.

And as I pass with tattered clothes along, And as I pass with three correct along,
The dogs assail the homeless beggar boy;
And sad misfortune's child must suffer wrong,
Through deeds of guilt did ne'er his mind employ.

O, once a mother clasped me to her breast, As fondly as thou hug'st thy meant boy;
And as she sister Ann and me caressed,
I thought the world was made for nonght but joy. Sometimes she wept, and told me she should die,

And we should be poor orphan babes, she said; And for a moment I perhaps would cry, As she would tell us of our father dead. At length she died, and we were left to roam,

And little sister often wept for bread, I felt 'twas sad to be without a home, And almost wished to lay me with the dead. One night I took my sister to my breast, For I had begged in vain a crust of bread,

And strove to soothe her griefs and fears to rest,

While on our mother's grave I laid my head. At morn her brow was pale, and as the tears Had coursed her cheek, they froze upon the sod-She'd gone to rest from all her little fears, Secure within the bosom of her God.

MISCELLANY.

SCRIPTURAL ILLUSTRATION. "Think not that I am come to send peace o earth; I came not to send peace, but a sword. Fo

I am come to set a man at variance against his ther, and the daughter against her mother, and the daughter in-law against her mother in law. And a man's focs shall be they of his own household."—

At the request of an inquiring friend, we present a few remarks on this passage. The words were uttered by Jesus, in an address he made to his disciples, on the event of sending them out to preach the gospel to the house of Israel.

That the passage cannot be understoodliterally, is evident, because a literal interpretation would be diametrically opposed to the character and conduct of Jesus. It is beyond all question, that Jesus was in reality what the sacred writers declared him to be, viz. "the Prince of Peace;" and at his birth the "multitude of the heavenly host" chanted "Glory to God in the highest, peace on earth, and good will towards The distinguishing characteristic of the mission of Jesus, was peace. His doctrine was peace, his disposition was peace, his precepts were peace, and his

example was peace. The passage before us then, in its liter-

al sense, is not true. Properly speaking, Jesus did come to send peace, he did not come to send a sword. We are to seek an explanation of the passage, in the peculiar figures of speech, in which the eastern writers were wont to indulge themselves. The incidental effect is sometimes put for the object sought. Division and discord were sometimes the effect of a person's believing the gospel-it turned his former friends against him his end-mies were those of his own householdyet these things were not the objects intended in bringing the gospel into the world, nor are they legitimately to be attributed to the gospel; but must be marked as the bad end to waich the enemies of that system turned it, and the evil of which they mad it the cause. A system, calculated in the best manner to promote peace and union among men, may, like any thing else, be made the cause of dissension, by those whose bad passions have not been brought into subjection to its benign influence. Thus Kenrick says, in his Exposition, "though all Christ's pre- liver, ruin is inevitable. It was a wise cepts and exhortations tend to enforce saying among the ancients, that the way good will among men, and to establish among them the most firm and lasting peace, expect not that this will be [invariably] the effect, for through the ignorance or wickedness of mankind, they prove the occasion of much animosity and variance. It is obvious to remark, that by sending a sword we are not to understand the design of Christ, all whose counsels and wishes tend to peace and concord, but rather the event; unless we suppose that he speaks in reference to a foreknowledge of the event, and a firm design to propagate the truth notwithstan-Dr. Campbell has the following note, on the words, I came not to bring peace, &c. "An energetic mode of expressing the certainty of a foreseen consequence of any measure, by representing it as the purpose for which the measure was adopted. This idiom is familiar to the Orientals, and not unfrequent in other authors, especially poets and orators."-Horne (Introduc. Litt. Ed. ii: 532,) remarks, "our Saviour's meaning is, not that his coming was the necessary and proper cause of such unhappiness, but that so it should eventually happen on his appearance in our nature; because his kingdom was of another world, and consequently, opposed to all the designs and interests of the present world. This remark will satisfactorily explain, Luke xii: 51-53, where Jesus foretells the effects that would follow from preaching the gospel." If this be the correct views of the passage, (and it truly appears so,) no blame is to be attached, we see, to the gospel. That is a message of peace, and these who believe it have "joy and peace, in believing." But wicked men

"I came not to send peace," &c. It is proper, before we close, that we notice the opinion of Adam Clarke, which differs from the foregoing, and which is very ingenious, and in fact true, whether Christ referred to the circumstance or not. Think not that I am come to send peace, &c.

subvert it, and make it the cause of evil;

to which Jesus refers, when, putting the

incidental effect for the object, he says,

The meaning of this difficult passage will | spare themselves the labor and trouble of be plain, when we consider the import of the word peace, and the expectation of the Jews. I have already had occasion to remark, that the Hebrew word shalom rendered by the Greeks eirene, was used among the Hebrews to express all possible blessings, temporal and spiritual, but especially the former. The expectation of the Jews was, that when the Messiah should come, all temporal prosperity should be accumulated on the land of Judea; therefore ten gen in this verse, should not be translated the earth, but this land .-The import of our Lord's teaching here is this: Do not imagine, as the Jews in general vainly do, that I come to send forth (ballein) by forcing out the Roman power, that temporal prosperity which they long for; I am not come for this purpose, but to send forth (ballein) the Roman sword, to cut off the disobedient and rebellious nation, the cup of whose iniquity is already full, and whose crimes cry aloud for speedy vengeance. From the time they rejected the Messiah, they were a prey to the most cruel and destructive factions; they employed their time in butchering one another, till the Romansword was unsheathed against them, and desolated the land."

Notwithstanding wicked men have sometimes made the gospel a cause of offence, it has, in every age, been a source of true comfort to mankind. It has opened the eyes of the blind, unstopped the ears of the deaf, caused the lame man to leap as an hart, and the tongue of the dumb to sing. It has given the mourner consolation, and the believer joy; it has made righteousness to spring out of the earth, and peace to flow down our streets like a river. - Trumpet.

> From the New York Telescope. TO YOUNG MEN.

The beginnings of evil .- Young men, for the most part, are but little aware of the danger which attends the beginnings of evil. No one becomes suddenly abandoned and profligate.-There is always a gradual progress. He begins in slight occasional departures from rectitude, and goes from one degree of guilt to another, till conscience becomes seared, the vicious propensity strong, the habit of indulgence fixed, and the character ruined.

Nothing is more obvious than this connexion between the beginning and the consummation of evil; and yet, hardly any thing is more difficult, than to convince the young of its reality. In entering upon wrong courses they have not the least expectation or fear of the dreadful issue. They mean not to proceed beyond the point of safety; and they have no doubt they can easily effect an escape, whenever danger appears; but ere they are aware, they are arrested by the iron grasp of habit, and ruined forever.

Take for example, a young man who occasionally drinks to excess in the social circle; he does not dream that he is enering upon a course which will probably end in confirmed intemperance. He means no harm; he says of the sin, is it not a little one; there can be no danger in this. But soon his bands are made strong, and he becomes the slave of a sottish vice.

Thus it is with all vicious practices However slight at first, they tend, by a strong and necessary impulse, to the point of utter depravity of principle, and ruin of character. There is no safety but in guarding against the first approaches of evil. To step upon forbidden ground, is to throw one's self into the power of the destroyer; and if God interpose not to deof vice lies down hill. If you take but a few steps, the motion soon becomes so impetuous and violent, that it is impossible for you to resist it.

UPRIGHTNESS OF INTENTION.

In the first article of this number, is shewn the great importance of having an upright will, or in other words, a sincere wish and intention to do whatever is right Unless there be a portion of this uprightness of intention in an individual, in vain are instruction and advice bestowed -They will be of no avail. The endeavour to bring such a person to become better, is like trying to make plants vegetate on a rock, or attempting to revive and nourish a dead man. The thing is impos-

And such it is to be feared is the condition of vast multitudes in the present day, particularly among professors of religion, who, for the most part, as in our Saviour' time, have less uprightness of intention and honesty of purpose, and consequently are not half as likely to receive and follow the precepts of righteousness as publicans and heathens.

Professors of religion, it is true, may go more to meeting, perform all the ceremonies of worship, and have a much greater outward show of religion. But what does all this amount to? Is there any true religion or goodness in it? Certainly not. The scribes and Pharisees did all these things and more. They fasted twice in the week; they spent much of their time in prayer, and in all the outward rites and observances of religion, they were strict and devout. But not withstanding all their doings, the publicans and harlots of that time had more of real honesty, and more readily received and obeyed the commands of Christ, than these same high professors of religion.

What is the use, or rather what an abomination is it for people that are not even honest in their dealings with their neighbors, to profess religion, go to meeting, pray in their families, and sing pretended praises to God. Such persons had better

all these things, for most assuredly they will do them no good, but like the long prayers of the Pharisees, they will only add to their condemnation.

But religion in these times has become fashionable, and every one to be respectable, must pretend to religion in some way, when, as respects most people who now profess religion, it would be better if they would not even mention the name of religion, for true religion and themselves have no sort of connexion or affinity with each other. If such persons would have honesty enough to drop all their pretensions and their talk about religion, there might be some hope that at some future time they might become partakers of true religion; but while they continue to talk about and profess religion, there is not the smallest probability that they will ever have a particle of it .- The Christian.

[From the N. E. Weekly Review.]

INFIDELITY.

We have been surprised to find many respectable editors connecting the designs of the Working Men's Party with the bale-ful purposes of infidelity. We are satisfied this is unjust to the last degree. The Working Men's Party-that is to say, the great majority-is totally opposed to the infamous dogmas of the philosophizing Owen, and his "unsexed" coadjutor. It is an association for the purpose of effecting a radical reform in politics and morals -an association of genuine republicansnot of disorganists and Agrarian levellers. It is very true that a few apostles of Infidelity have endeavored to connect themselves with the party, and give a tone to its proceedings, but the design has been discovered and frustrated. The Party stands aloof from the accursed communion. The intelligent and moral laborer will not sacrifice to the Moloch of Infidelity, or do homage to its abandoned Priestess

Whenever we discover that the Working Men's Party is the engine of the Infidel, and the organ of the blasphemerthat moment, we discard it forever. We will not aid in its unhallowed doings, knowing as we do, that the glory and the hope of our Country depend upon the preservation of our religious institutions. We have seen too often the fearful effects of unbelief upon the human heart, to lend our aid in spreading abroad the moral pestilence. It withers up the green freshness of Hope-it chills and freezes the warm flow of human affection-and it indurates the heart. It degrades to brutish sensuality the lofty spirit which God has given us. It shuts out from the mental vision, as with an impassable wall, the Eden of anticipated joy. It destroys in the human bosom the beautiful altar of its faith--it snatches from the miserable sufferer, from the martyr, and the stricken with calamity, their only abiding hope--it casts a deeper shadow around the bed of the dying; and rests in one eternal and unbroken night upon the dumb and frozen solitude of the

Let the mechanic and laborer go onpursue with zeal their laudable designsbut let them beware of Infidelity! Let them shon even the appearance of the evil thing. Let them prove to the world that their influence is on the side of Virtue and Religion-that it opperates upon the moral atmosphere, not as the poison tree of Java does upon the physical, but rather like that goodly tree which purified and sweetened the polluted waters of Marah.

The main and principal thing which constitutes a good man is a sincere aim and intention to do right. Nothing can supply the place of this, and with it a man has redients of virtue and righteousness. It is the pivot upon which every thing turns, and a man is valuable and worthy of confidence and esteem, just in proportion as he is governed by a sincere desire to do right.

CONTRACT PROPERTY TOURSENANT Marian Cathanan NOTICE.
THE Subscriber informs his friends and the public, that he has established hunself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise.

A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Lumber, Coun-

Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those

who intrust their property to his care. SAMUEL J. BRIDGE. Boston, April 17, 1830. REFERENCES. Mr. James Bowman, Messrs. W. R. Babson, & Co. } Gardiner.

E. H. Lombard, Esq. Hatlowell. Hon. James Bridge, Chas. Williams, Esq. Messrs, Vose & Bridge, Messrs. Cram & Cahoon, Benj. Willis, Esq. Portland.

A LVAN DINSMORE will open a School in Buckfield Academy, by the middle of September, for the instruction of young gentlemen and ladies in those branches of education usually taught in Academics— such as the English, Latin and Greek Languages,— Mathematics, Rhetoric, Geography, History, Natural Philosophy, Chemistry, &c. Every exertion will be

wade for the improvement of the pupils in the studies to which they may wish to attend. A share of patron-age is respectfully solicited. Terms liberal. August 22, 1830.

PRAYER BOOKS.

JUST received and for sale at WM. PALMER'S
Books-Store, a variety of cheap Common Prayer
Books-Price 25 cents, New Hymns, 12 1-2 cents.
Cardiac Sant 2 1820 Gardiner, Sept. 2, 1830.

A QUANTITY of Logwood, Redwood, Fustick, Blue Vitrol, and Alum, for sale by Sept. 2, 1830.

A. T. PERKINS. NEAL'S ADDRESS

DELIVERED before the Alumni of Waterville College, for sale at the Book-Store of WILLIAM PALMER.

SALT AFLOAT. JUST received a quantity of Turks Island and Liverpool SALT, also
15 bags fine SALT.
For sale at very low prices by A. T. PERKINS. For sale at very low prices by A. T. PERKINS. August 27.

A. T. PERKINS HAS received a large assortment of CROCKERY and GLASS WARE, in addition to his former stock, which makes his assortment superior to any

Also a prime assortment of SHOES, such as Men's Morocco Dancing Pumps; Men's Heeled Morocco do. do.; Ladies' Leather Walking Shoes;

Strap Clasp Spring heel Bronze Morocco Pumps; Spring Heel Prunella Clasp ,, Infant's Morocco Boots; Children's ,, Leather ,

Prunella ,, thick soled Morocco Boots; Misses Leather Boots; Gardiner, Sept. 2, 1830.

Statement of Manufacturer's Insurance Co's Stock, on the morning of the seventh day of August, 1830.

A MOUNT of CAPITAL paid in, \$200,509
INVESTED AS FOLLOWS, viz.
In City Bank Stock, seven hundred shares, \$70,000
Atlantic Bank do, three hundred and
seventy-five shares, 37,500
North Bank Stock, one hundred shares, 10,000 Tremont Bank Stock, eighty-four shares, 8,400 Commonwealth Bank Stock, fifty-three

shares State Bank Stock, ninety-nine shares, 5,897 **62** 31,625 Real estate in State Street, Boston, Loans on Bank Stock as collateral, Loans on Mortgages,

In addition to the above named investments, the ompany, have a considerable surplus amount invested in mortgages and other securities, ney.

C. W. CAR SAMUEL HUNT.

Boston, August 20,1820. Personally appeared be-ore me, Charles W. Cartwright, President, and Samuel Hunt, Secretary of the Manufacturers Ins. Com-pany and made oath that the foregoing statement, signed by them is true.

JESSE PUTNAM, Justice of Peace.

The subscriber, agent for the above company, con-

tinues to issue Policies on most kinds of property exposed to loss by fire.

Gardiner, Sept. 6, 1830.

E. F. DEANE.
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SHERIFF'S SALE.

SHERIFF'S SALE.
KENNEBEC, 88.
YAKEN on Execution and will be sold at public vendue to the highest bidder, on Monday, the fourth day of October next, at ten of the clock, A. M. at the house of Elkanah M'Leilan, in Gardiner, in said county, all the right, title and interest which Joseph Douglass, of said Gardiner, has in and to the following described real estate, situated in said Gardiner, to wit.—Part of lot No. 96, on a plan of survey made by Solomon Adams, Esq. bounded east by land in pos-session of Ezekiel Sawyer, being lot No. 95; southerly by land of Amasa Smith and Joseph Bradstreet, westerly by lots No. 2, No. 3 and No. 3 A. as delincated on said plan, being land in possession of Calvin Pierce and Joseph Fogg, and northerly by the northerly part of said lot No. 96, in possession of Edward Peacock and others, containing about forty-three acres, and all the right, interest, title and estate the said Douglass has in and to a conveyance of the same premises, upon certain conditions to be by him per-for-ned, he holding the same by virtue of a bond for a deed from Simon Brand-treet, b.sq. JESSE JEWETT, Dep. Sheriff.

Gardiner, Sept. 4, 1820.

PROSPECTUS

CHRISTIAN PREACHER,

"The Tree of life yielded her fruit every month; and the leaves of the Tree were for the healing of the nations.—Rev. xxii. 2.

THE subscriber, Editor of the "Christian Intelligencer," Gardiner, boing so adviced by severed highly respectable friends of Universalism, proposes to publish a periodical to be called the Christian Preacher, each number to contain an URIGINAL SERMON by some distinguished, living Universalist Minister. He has no desire, by the issuing of this Prospectus, to add to the already serious tax on the patronizing liberality of his friends and the public; but he does believe that a work of the description which he proposes to publis's is needed by the Universalist denomination—none such, it is believed, being now published in the United States—and that it may be rendered very useful and acceptable to private individuals, families and Societies-especially to those who are so situated as not to enjoy stated or constant preaching. The Unitarians have a "Liberal Preach-er;" the orthodox Congregationalists and Presbyterians, a "National Preacher;" the Calvinistic Baptists a "Baptist Preacher;" and the benefit of these periodicals to those denominations is obvious, and acknowledged by the very extensive patronage afforded to each of them. Are there not as strong—yea, strongto each of them. Are there not as strong—yea, strong-gr, reasons why the Universalists should have a monthwork, containing original Sermons by their eminent ring ministers? The subscriber believes there are, and in this opinion he thinks he expresses the very general conviction of the friends of the Universalist de-

Unfortunately there are, as yet, few or no volumes of Universalist Sermons to meet the wants of families and social libraries. The subscriber intends to take such pains in collecting the Sermons and to have them printed in such a manner, as that at the close of the into a volume, with a title page and index. It the necessary patronage is offered to authorize the publi-cation of the Preacher, he is determined that, by the assistance of able ministers, it shall sustain a high character and merit a general patronage. He trusts he is incapable of an intention to deceive his breibren. he is incapable of an intention to deceive his brethren. He will publish the Preacher, if he publishes it at all, for the good of the cause,—for the instruction and edification of his breilicei, in doctrine and practice,—be-lieving such a work is needed and will be well receiv-

ed and cheerfully patronized.

The following Universalist elergymen among others will be applied to for Original Sermons; and the sub scriber cherishes the belief that they will lend him their assistance in the proposed work, viz. Rev. H. Ballou Rev. P. Dean, Rev. S. Streeter, Boston; Rev. H. Rev. P. Dean, Rev. S. Streeter, Boston; Rev. W. Balfour, Charlestown; Rev. M. Kayner, Hartford; Rev. T. Whittemore, Canabidge; Rev. T. Whittemore, Canabidge; Rev. H. Ballou, 2d, Roxbury; Rev. S. Cobb, Manden; Rev. R. Streeter, Shirley; Rev. L. Willis, Salen; Rev. T. G. Farnswoorth, Haveshill; Rev. H. Eugbee, Plymouth; Rev. S. R. Smith, Clinton; Rev. T. Fisk, Acayork; Rev. D. Skinner, Utica; Rev. J. Wood, Hudson, N. Y.; Rev. J. Fritze, Pan.ucket, R. I.; Rev. D. Pickering, Providence, R. I.; Rev. T. F. King, Portsmouth, N. H.; Rev. J. Moore, Lebanon, N. H.; Rev. W. Bell, Woodstock; Rev. S. C. Loveland, Reading; Rev. R. Bartlett, Itartland, Vt.; Rev. W. I. Reese, Portland; Rev. G. Bates, Vuerer; Rev. B. B. Murray, Norway; Rev. F. Mace, ner; Rev. B. B. Murray, Norway; Rev. F. Mace, Strong; Rev. J. W. Hoskins, Hampden, Rev. S. Brimblecom, Norridgewock, and others in Maine and

elsewhere.

On the last two pages of the covers, he proposes to publish a "Universalist Journal," containing a monthly account of the events interesting to the cause of Universalism, &c.

The Christian Preacher shall be neatly and

elegantly printed once every month, in octave form, the numbers containing at least 16 pages, and more if the length of the Sermons require it.
The first No. will be issued on the 1st of January,

1831, if between the present and that time, five dred subscribers are returned to the Editor. The fluence and exertions of his friends, and the friends of the cause generally, in procuring the necessary patron-age, is carnestly but most respectfully solicited.

TERMS—One dollar per annum—payable on the de-ery of the first number. The publisher will not feel livery of the first number. The publisher will not feel himself at liberty to depart from these terms in any

AGENTS, and others who may take an interest in the work, shall be entitled to a volume for every ten subscribers they way obtain who conform to the terms.

Letters on the subject may be addressed to the subscriber, Augusta, Maine.

WILLIAM A. DREW.

Augusta, Sept. 6, 1830. A. T. PERKINS

GOODS, such as

Olive do.

Brown do.

Cassimeres,

Mix'd Breadcloths,

25 ps. Am. Gueghams,

25 ps. Checks, Brown Holland,

12 ps. fig'd Crapes, 6 ps. Black do.

Nankins,

AS just received from New York a splendid assortment of ENGLISH and DOMESTIC A few Crape Scarfs, A few Gauze de A few fancy Gro. De. Nap. Dress tidkfs. A few fancy Gauze do.
A few fancy Imitation Cash-mere Hdkfs. Satinetts, 10 ps. Red, Yellow and Green Flannels, 2 ps. Bang Up Corderoy, 50 ps. Vestings,

A variety of Shawls, 12 gro. Lasting Eutrons, 20 do. Gilt and Steel do. 10 do. Pearl Shirt do. 10 doz. do. stud do. ass'd, 100 ps. Silk and Worsted Braids and Cords, ass'd 12 ps. White Linen and Lawn, colours,
A large assortm't of Combs,
10 ps. ass'd white Swiss

Cravats, A few Linen Cambrielldkfs. 200 ps. Calicoes, new pat- Blue and Pink Ginghams, terns, cheap for cash, French Ginghams, 25 ps. FurnitmePatch,new A few Swiss Collars,

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25 ps. Furnitme Patch, new patterns,
patterns,
3 bales cheap Sheetings,
1 ps. bleached Sheetings &
Shirtings,
4 ps. London Printed Musins,
12 ps. 12 h in and figured
Book Muslins,
2 ps. Fig'd Swiss do.
12 ps. Fig'd Swiss do.
12 ps. Fig'd Swiss do.
13 ps. Fig'd Swiss do.
14 ps. Fig'd Swiss do.
15 ps. Fig'd Swiss do.
16 ps. Fig'd Battiste,
17 ps. Furnitme Patch, new 200 ps. Ribbons, assorted,
18 ps. Palmyrine,
19 ps. Ribbons, assorted,
11 ps. sup. Palmyrine,
12 sup. Palmyrine,
12 assorted figured Crapo
Robes,
12 assorted figured Crapo
Robes,
15 ps. Fig'd Swiss do.
16 ps. Ribbons, assorted,
16 ps. Palmyrine,
17 ps. sup. Palmyrine,
18 dew RedVelveteen Shawls,
19 assorted,
19 ps. Fighous pieces
10 ps. Ribbons, assorted,
11 ps. sup. Palmyrine,
12 ps. sup. Palmyrine,
13 ps. sup. Palmyrine,
14 ps. sup. Palmyrine,
15 ps. sup. Palmyrine,
16 ps. sup. Palmyrine,
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10 ps. sup. Palmyrine,
11 ps. sup. Palmyrine,
12 ps. sup. Pal

25 ps. White Cambricks, Buff Gingham, 4 ps. coloredBombazetts, Canvass, A few ps. Birds-eyeDiaper, Russia Duck, blue Italian Sewing 5 doz. ass'd col'd Beltings, lk, 1 dozs sup. Silk Webb. Silk,
2 do. assorted do. do. 2 do. assorted do. do. Suspenders,
A quantity of ball and stick 10 doz. Fancy, Plain and
Twist,
I bloom the All Suspenders,
I gld Neck Stocks,

Twist, fig'd Neck Stocks, lbs.blue and blackLinen 10 ps. German S.lk Hidkfs. Thread,
A large quantity of Cotton
Sewing Thread,
Ladies White CottonHose,
Do. Slate Worsted do.
10 libs. Cap Wire,

ientlemen's mix'dWorsted entlemen's mix'dWorsted I groce Furniture Binding, and white Worsted half I do. Quality do. Hose, 10 doz. boxes ass'd Hooks Hose, ix'd Cotton half Hose, and Eyes, 10 M. Needles, assorted, Black Silk half Hose, 1 card sup quality cissors, 50 ready made Vests, ass'd, oundation Muslin, Rattans, Green Silk,

100 pr. thin Pantaloons, do. A few Lines Jackets, Wound Wire, A lew Linen Jackets, 7 doz. Gentleman's sus- 50 Ladies'French travelling penders, assorted,
25 ps. Thread Laces and A
Edgings,
5 doz Lauties Gloves, ass'd. A few Buskets and
5 dirt Bosoms,
5 doz Gentlemeu's Gloves, A few Rose Blankets and
ass'd,
A few children's Boarder 500 lbs. Critica Viv. ass'd, Dress Flannels, A few children's Beaver 500 lbs. Cotton Yarn, ass'd,

Gloves, Cotton Wicking.

ALSO,

BRUGS, MEDICINES, PAINTS, OILS and

DYE-STUFFS constantly on hand, and for sale as
fow as can be purchased elsewhere.

ALSO.

10 doz. Bell's superior l'aste blacking. HARD WARE. Key hole Saws, Shoe do. Bearth do. Paint do. Compass Saws, Knives and Forks, Cl. th do. Bread do. Tooth de. Scissors, Shaving de

Plain Irons, double and sin-Blacking, Handleo Iron Pans. Rivering Hammers, Razors and Razor Straps

Nail do. Bed Keys, Adaer Bolts, heep Shears, Gonges, Chissels, Rounddoor B Knob Locks, Shoe Piacers, Till do. Chest do " Tack», " Kuives

Cupboard do ", Hammers, Plated Table Spoons Trunk do. Pad do. Sauffers, Silver Tea do. Brittania Tea do. Petticoat Lamps, Brittania Tea do. Socket do

Stand do. Bree Candlesticks, Commode Knubs, Pres'd Glass do. do Compasses, Saw Setts, Box wood Rules, Cut Glass do. do. Curtain Pins, Brass Knobs to drive Brass Butts. ewter Passels.

Pocket Inks, Gun Locks, Mix'd Pins, Glass do. Screw Drivers, Clothes Lines. Brass Nails, Fish do. Chalk do. Hand Saw Files. Cod do. Round Bast'd do Worsted Webbing,

Pit Saw do. Spurs, Fish Hooks. Horse Rasps, Gimblets, Iron head Fire Irons, Brass do. do. do. Sewing and Pegging Awis, Screus, Augurs, Halter Chains,

Tacks. Chaise Whips, Cotton Cards, Rellows, Curry Combs, Sad Irons. Coffee Mills, Brittania Tea Pots, White Wash do. Iron Shovels WANTED by the sul scriber, 500 bushels White Leans,

1000 lbs. Butter.

1000 bushels Potatoes, 1000 yds. Wool Cloth, 50 tons good Hay, (pressed) for shipping, for which a fair price will be given in exchange for goods.

ALSO,

Just received from New York a fresh supply of W.

I. GOODS and GROCERIES, too numerous particularize, all of which will be sold very low Gardiner, August 27, 1850.

NOTICE. THE Copartnership heretofore existing between the subscribers, was dissolved the 24th inst. The pusiness of the firm will be settled by DERIAS PLACE. RIRAM L. YOUNG,

DERIAS FLACE. Gardiner, August 25, 1830.

INSURANCE AGAINST FIRE. IIIE Subscriber, Agent of Manufacturers Insurance Company, in Boston, will insure Houses, Stores, Mills, &c., against

oss or damage by Fire. E. F. DEANE. Gardiner, Nov. 1, 1829. TO PRINTERS.

Penting Press.

CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annum, payable on or before the ammencement of each volume, or at the time of sub-

ommencement of each volume, or at the time of sub-cribing, or two dollars and fifty cents if paid within r at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent.

or other person, procuring new and good subscribers; and ten per cent, will be allowed to agents on all mo-nics collected and forwarded to the publishers, free of spense, except that collected of new subscribers, for the first year's subscriptions.

No subscriptions received for less than six months,

and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly or

No paper will be discontinued, except at the discretion of the publishers, until all arrearages are paid.

All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of cede i be con that a much ners. moral which Siio action the po first m

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